

Mind

AND

Matter

Physical Life--The Primary Department in the School of Human Geography.

VOL. 1.

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NO. 3.

Lectures and Essays.

HUMANITY VS. BRUTALITY.

BY BURNHAM WARDWELL.
The Good Samaritan Church, at the S.E. corner of Ninth and Spring Garden Streets, Philadelphia.

Special Report for Mind and Matter.

The Good Samaritan Church was filled to its utmost capacity on last Sunday evening, on the occasion of the lecture announced to be delivered by Burnham Wardwell, "the prisoner's friend."

The subject was Humanity against Brutality, illustrated more especially by personal experiences of the lecturer with State prisons and penitentiaries. Mr. Wardwell has been prison inspector of New York, and during the late war was confined in Salisbury prison, North Carolina, for his adherence to the Union cause. In 1867 and 1868 he was superintendent of the Virginia State prison, and he has been connected with other penal institutions. He is, therefore, well qualified to treat on the subject, and the pictures which he presented throughout his discourse were drawn from real life and his own observation. He is an extempore speaker and a very earnest speaker. His style at times is quite dramatic, impersonating the characters he describes, and reminding us of Gough.

The services were opened by singing the 48th hymn. Mr. James Allen then offered an invocation. After reading from the 25th chapter of Matthew, commencing with the 31st verse, Mr. Wardwell was introduced, and said:

Ladies and Gentlemen—The mistakes of my life are many, but I think I never made a greater mistake than I am making now. After I came to Mrs. Watson's day, the talk of humanity and brutality. It is a great mistake for me to attempt to talk on that subject within a mile of where she spoke this morning. But as I come before you and advertise to speak on the subject of humanity against brutality, I will say a few words on it. I have seen a great many persons here to-night. They always help me to do the work I am endeavoring to do more than other persons. I never fail to receive their attention. I have so conducted myself as to be called "the prisoner's friend." I commenced early in life in this work, and I have found the treatment of

prisoners, as I understand it, to be as follows: "How shall we humanize them; how shall we make them more wicked than they are?" A large majority of crimes are traceable, directly or indirectly, to the bad use of liquor. Through ruin is charged with all this wickedness, yet sometimes this is not true. I have seen cases of drunkenness, etc., etc. "How can what hast thou done ruined father, mother, daughter and son?" I have had all these under my charge as prisoners for crimes committed when drunk, and very frequently under the shadow of tall church steeples as you have in Philadelphia. The moment a condemned criminal comes into my hands, he is sent out from the court house, from the judge's bench, and from the churches, "How shall we punish him?" It seems as though they could not punish him enough. The greatest fault that is found with me is that I am charged with being a sort of crime justicer. When I say:

"I would not leave my brother's form in prison, and leave the image of God a daunting subject there,"

They say, you justify me? No, I do not justify myself, I am an excuse of crime now, not a justification of wickedness. I would hold all men and women that commit crime until they cease to do evil, and learn to do well. I would hold them as the dead little five-year-old girl desired to be held; she had her little finger injured so that an operation had to be performed on the present living in the country. They were afraid of giving her an anesthetic to make her unconscious, and were talking in her presence. She said, "No, I don't want to go to sleep, I want to know all about it." She was told how painful the operation would be, cutting off the nose, etc., and sawing the little bone. She said: "I know all about it, I will have to have somebody to hold me." "Yes," they said, "Who do you want to hold you?" "I want my grandmother to hold me." I took her little hand and said, "I can hold you better than grandmother." The boy said, "I can hold you better than your grandmother, and grandfather, and mother, and father, and love me too." Friends, how often have I brought to my young men who had committed crime under the influence of liquor, or some other bad influence. The mothers and sisters of such young men have done all in their power to defend them, and to get them out of prison, and into State's prison. These mothers and sisters have followed them to the prison, and there some miserable sinner like myself has often said, "Thus far, no farther—I will take charge of him. You must go home. You can see him once in three or six months, as the rules of discipline permit, as the rules regulate; but when you see him, you must see him in the presence of the officer, all you may be heard by an officer, and when you write, all you write must be read by an officer, etc. We can just see him, and then he must be arrested again, and we must go to the next term of court. He must be held in prison, and he can give bail for his appearance at the next term of court. You go bail for him, and will go to jail. So we went in, and I introduced Captain Roth, he was away by Mr. Robinson. How did this tow-head of a boy catch me?" "Oh," he said, with an oath, "he can arrest anybody in the world." "How so?" "Well, read that letter. That will arrest anybody in the world." Mr. Robinson looked at it, and said, "That letter must be arrested again, and we must go to the next term of court. Roth promptly appeared at the next term of court. We did all we could for him. A note of proselytism was entered, and every dollar of the expense was paid. The result of this was that Roth became an reformed man, and fully illustrated the power of love, which ever overcomes to save. That is the doctrine I am trying to preach.

Mr. Wardell then related an instance, which occurred in his experience, while in charge of the Providence, R. I., prison. He said, "A boy of twelve years old, who was a prisoner, made his escape from that institution for the third time, and had been arrested in Boston and brought to Providence before me. He was manacled and hand-cuffed. I ordered the officer who had him in charge to take all those iron rings off him, and then I called a convention with the prisoners. I said, "I understand you have given the officers trouble; they have a good deal of trouble." "Not half as much trouble as they have given me," he replied. I said, "We crop his hair—one side shorter than the other. Then the inquiry arises, 'are they really cropping?' The boy said, 'I have another place to go, who can make most out of his services. After we have all this fixed, we put him in motion. We work him for five or six years according to his sentence. We tell the people, outside, we learn him a trade. Not one in a thousand leaves a train in a state prison, and they go out at the expiration of their time—most of them having worked five years polishing the soles of shoes; others having for five years, guided the pegging machine, doing nothing but the simplest of routine work—none of them learning a full trade."

"We will not undertake to tell you about the religious instruction in prisons. In a great many penitentiaries, Universalists, Unitarians and Liberalists, of any kind, would not be allowed to enter; and I don't know what would become of the man, who should go in and say he was a Spiritualist. I only know I have never met a spiritual class in any prison, and they are the ones who are held in prison, have thought they had turned to the Lord, and sought salvation? Men of that character have come out of prison and have gone from place to place seeking work, and been turned away, until they learn to lie—to say they did not come from prison, and then they would get a situation. I was a law officer, or some other person, who thought he carried the peace and salvation of mankind in his care, would find that such a man now working, was once a prisoner. Then they go and whisper, 'did you know your man had been once in the state prison?' No, sir." "Well he has." Then the

employer sends for the man to come up and questions him. "Have you been in the state-prison?" He replies, "yes sir." "Why didn't you tell me?" "If I had told you, you would not have hired me."

The reply is, "Certainly I can't have a prison bird about me;" so the man is sent off. I have known of men who have given great satisfaction, who have been faithful and industrious, but they have been turned out for this reason. In the same way, in our prison, we have who have been forced out of situations because they have been prisoners. There is a piece of poetry which says:

"One false step forever blasts woman's name: I am so glad that one false step does not blast woman's name, any more than it blasts man's name. I am glad to say that prisoners, male and female, can turn to the Lord and seek salvation. This is a cruel task ever given to man, to be in jail in our prison, in our houses, in our alms-houses. When I was appointed inspector of jails and prisons, in New York, in 1871, Judge Edmonds called my attention to the case of a man, who was whipped to death at the whipping-post, giving me the names of the officers of the state-prison, and the names of the warden who was showered to death in a shower bath, and also of an instance of one who was kept in a stone and iron cell, in winter, until his frosty feet rendered amputation necessary, which resulted in a lingering death. I have known of other instances of this kind. Hence with this brutality, and this very wicked treatment, I am a prison keeper of jails and almshouses, and a high school, schooled for the worst crimes known to humanity. How often have I seen a prisoner, who has attempted to make his escape, or break out of the regulations in some way, kept days and weeks in the punishment-cell. In cases where he has been over a number of men. He came in like a free workingman at noon, and had an hour to talk, in my parlor, with his wife and child. The distance across to the railroad station was nearly a mile. It was thought that the little child could not very much astonished. I sent out for him and he came in. He said, "You must excuse me for a little while, I am very sorry now; I will be in the office in a quarter of an hour." But he was back again, and was over a number of men. He came in like a free workingman at noon, and had an hour to talk, in my parlor, with his wife and child. The distance across to the railroad station was nearly a mile. 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MIND AND MATTER.

Editorial Explanation.

We thank the Editor of the Religious Department of *The Sunday Mercury* for his criticism of the communications published in our last number; and it reminds us of our neglect to explain more fully the nature of the contributions which are given through Mr. James, as represented to us by the controlling guides; the chief of whom, is called Aronamar, a very ancient Oriental Spirit.

This Spirit, it is said, is very far advanced in Spirit life, and is the organizer and manager of a route of communication between the higher, if not the highest, spheres of existence, and the mortal material sphere in which we live. It is said, that it is almost impossible for Spirits, from those advanced Spiritual conditions, to come within the material conditions of earth; and therefore, that for them to hold communion with earth's inhabitants, they are compelled to psychologize, or materialize, and thus assume a material form, of intermediate spirits, in a descending series, until the control of the mortal organism of an earthly medium is reached. Then the thoughts of the animating or communicating spirit, is expressed through the mediumistic organs of speech. In this way, we find, in the case of Mr. James, it is said, that large circles of spirits are formed who combine their psychological power; and who, by so combining succeed in overcoming the most formidable intervening difficulties. If this is the fact, (which we do not pretend to determine,) it is quite natural that the appearance of *MIND AND MATTER*, such as you enter the field with zeal and hope."

JAMES COOPER, M. D., of Bellefontaine, Ohio, says: "I wish you success in the enterprise, and hope the good and wise of the other and better life you enter the field with zeal and hope."

MRS. L. MURDOCK, Rock Bottom, Mass.—Art of Medicine, No. 1 (of *MIND AND MATTER*) has been received with great interest, and I have given copies of *MIND AND MATTER* to my boys, and to many of my friends.

Mrs. L. C. REEVES, of New York, says: "Now, good brother, keep in good heart the glorious sun of truth will never set, but continually rise in dazzling splendor before your mirror as you climb the hill of life."

ROBERT W. HUME, of Long Island City, says: "Like the appearance of *MIND AND MATTER* contents very well, but I admire its motto still better. Attention, strict attention, to the physical life of humanity is much needed. I wish you every success in your undertaking."

MRS. M. T. ROBERTS, of Vineland, N. J., says: "Your work will prove a success, success, at first, but, so I hope, will go on to a greater success for the first six months, or a year, but struggle through, and the second year will bring the harvest."

It is destined to have a broad and wide circulation. The scientific mind will find therein food for their souls."

J. V. MANSFIELD, New York, writes as follows: "Your beautiful and clean paper reached me yesterday. Well, brother, you have launched your ship, and from the first, you have been destined to receive the winds of fortune, and to be successful. I hope you will be able to outrun any tempest that may attack it, with J. M. Roberts as captain. • * * I will do all I can to get subscribers. Heaven ever bless you and your great undertaking."

ADAM LOURY, of Coloma, Cal., writes as follows: "Although not a Spiritualist, I very much admire the spiritual philosophy, and sincerely wish that I could get convincing proof that it is true. But I am not qualified to understand the mediumism, or the interpreting, which take away, and perceiving or sensing the thoughts of the spirit visitors, give expression to them, so as to make those thoughts understood. It is a universal claim on the part of communistic spirits, that they use no language as spirits; but the perception being so perfect that they read each other's thoughts."

In the case of Mr. James, when he first sits in the circle for communications he is taken control of, by his faithful and almost sleepless Indian guide, *Chau-wan-ska*, whose name in the Shawnee tongue signifies "the guide." This guide, it is said, has been given him to medium is very violently convulsed, his spasmodic contortions of body and face being by no means pleasant to witness. In a minute or two, at most, Chau-wan-ska has the control so perfectly that he can, at his will and pleasure, hold or yield the control while the seances lasts. It matters not, however, what may be the result of the medium, for the interpreting spirits take away, and communicating through them, there is no perceptible change in his condition. This is a peculiarity that we have not observed in other mediums; they being more or less convulsed and apparently affected by each change of control. This circumstance inclines us to believe that the guide is the true spirit, and given, when we are sitting with him, are given through the same interpreting spirit, called by Chau-wan-ska, "The Schoolmaster." This schoolmaster is certainly a necessity to a circle where spirits of all nationalities can and do come, and whose thoughts are always expressive to man in the English tongue. He is, however, the only spirit that Mrs. Bliss' letter is a noble defense, grander than the Scripture-famed defense of St. Paul while under arrest. Every one is satisfied with the spirit of Mrs. Bliss' letter. When their day of triumph comes, base undeveloped spirits can then no longer entrance innocent mediums, and utter their foul sentiments under assumed names—names we have

heard to respect and reverence. Our dear ones, that we know are pure and truthful, will no longer be led astray by doctrines repugnant to Spiritualism or dangerous to the morals of Society."

HARVEY HOWES, of North Bennington, Vt., says: "I send you my first number of *MIND AND MATTER*, and I hope you will give it my countenance and support. I do this more particularly on account of the noble efforts you have made to support and sustain spirit mediums, well known that very many of the best mediums for spirit intercourse are being ostracized and persecuted by the religious Establishment. This schoolmaster is certainly a necessity to a circle where spirits of all nationalities can and do come, and whose thoughts are always expressive to man in the English tongue. He is, however, the only spirit that Mrs. Bliss' letter is a noble defense, grander than the Scripture-famed defense of St. Paul while under arrest. Every one is satisfied with the spirit of Mrs. Bliss' letter. When their day of triumph comes, base undeveloped spirits can then no longer entrance innocent mediums, and utter their foul sentiments under assumed names—names we have

seen that these mysterious powers have impelled us to through the same channel that the communications are given. In this part of our work, we are acting for those intelligences who seek to obtain our assistance in this direction."

This explanation may be as much provoking to our learned contemporaries, as were the communications purporting to come from the Lord Byron and "Dionysius." In this, as in other matters, "she who laughs last will laugh best."

Mind and Matter.

From the Boston Investigator.

The Spiritualists purpose to throw before the public a great many volumes and newspapers, and of the latter is the journal named as above—*MIND AND MATTER*—which has just been commenced in Philadelphia, by Messrs. J. M. Roberts and C. C. Wilson. It is quite a handsome-looking paper, and has for its motto an ornamental on its title page, a picture of Franklin lying his pen and quill, and a picture of a printing press, to typify mind in moulding matter to its use, and the other to spread and perpetuate the triumphs of mind or knowledge. The motto of the paper is: "Physical Life—The Primary Department in the School of Human Progress." It strikes me very good motto, for without physical life material life in progress, would be impossible—but the physical life must be, and is first in the order of time, and first, as it appears to us, in dignity and importance."

"But 'mind and matter,' as though they were separate and distinct entities or beings, and mind was in, and over, and around, a physical substance, is to the eye of Nature, Mind in matter appears to be a more correct expression, as we now know, no reason to believe that it can other wise exist. However, if our material philosophy is at fault, our spiritual friends, may be able to set us right, as we shall read 'MIND AND MATTER' with much attention."

It gives us pleasure to place a notice of "MIND AND MATTER" on our seventh page, and to express the hope that in all the Truth which the new paper teaches, it may meet with the most abundant success."

It is hoped that our brother of the Boston Investigator will have his mind settled on this subject when he becomes more familiar with the matter, to be published in this paper.—[Ed.]

A REPORT published in the *Public Ledger* supplement of Saturday, Dec. 7, says: "Mr. MacLeod, of Philadelphia last summer, confined his discussion to the subject of his text David mourned the dead body of Ahmer, a great military leader, as recorded in the book of Samuel, third and thirty-first verse."

The *Germantown Times* says: "No 1, of *MIND AND MATTER* comes to print on clear, white paper, and containing a variety, to the least, of well written articles. Its purpose seems to be the promulgation of Spiritualism, which subject does not receive much credence from the majority of the people. There are doubtless many facilities practiced among the mediums and those who have been behind in spirit communications, yet, in justice to ourselves, this enlightened age, we should not condemn before we give a thought and investigation to a subject. There are many of uncommon intelligence who have much faith in Spiritualism, but they may be laboring under a delusion."

The *Gazette*, of Germantown, says:—"MIND AND MATTER" is the title of a new twenty-four column newspaper issued at 713 Chestnut street, by J. M. Roberts. The journal is devoted to the promotion of Spiritualism, which subject is now attracting the attention of some of the ablest minds of the country. Educational topics and scientific subjects will also constitute prominent features of the paper. The initial number is handsomely printed, well edited, and we do not well succeed in getting it off the press."

The *Sunday Mercury*, of December 8th, has the following: "Mr. J. M. Robert's *MIND AND MATTER* made its debut. It is well printed on good paper, and more care in its reading will doubtless be exercised in the succeeding issues. On other respects the first number of this paper is a credit to Philadelphia journalism. Mr. Charles C. Wilson, the associate editor, is a journalist whose experience is so much capital, and whose influence is well known, in our opinion, been rewarded with a position well deserved. This is proved by the make-up of *MIND AND MATTER*, which we predict will take a place at the top. It will be universally respected, even by outsiders, because it is, and will always be, while controlled by Messrs. Roberts and Wilson, thoroughly respectable. The paper will be well received at Spiritual circles, and in other conditions, that the proof of them cannot be denied."

It includes all forms of belief in the unspiritual power of gods, together with beliefs arising out of those beliefs. The religious belief have assumed are ended, they may all be classed under two heads, a belief in many gods, or Monotheism, in one God.

It gives most freely to his brother in the Godlike, and by far the most

KIND WORDS.

Mrs. L. S. CRAIG, of West Acton, Mass., says: "My guides say about *MIND AND MATTER*, 'such is sure.'

Mrs. F. E. HUNTER, Bristol, Conn., writes as follows:

"I observe at No. 1 (of *MIND AND MATTER*) that she likes the appearance of the paper very much indeed."

J. D. DAVIS, of Orange, N. J., says: "I observe by glancing at No. 1 (of *MIND AND MATTER*) that you enter the field with zeal and hope."

JAMES COOPER, M. D., of Bellefontaine, Ohio, says: "I wish you success in the enterprise, and hope the good and wise of the other and better life you enter the field with zeal and hope."

MRS. L. MURDOCK, Rock Bottom, Mass.—Art of Medicine, No. 1 (of *MIND AND MATTER*) has been received with great interest, and I have given copies of *MIND AND MATTER* to my boys, and to many of my friends.

Mrs. L. C. REEVES, of New York, says: "Now, good brother, keep in good heart the glorious sun of truth will never set, but continually rise in dazzling splendor before your mirror as you climb the hill of life."

ROBERT W. HUME, of Long Island City, says: "Like the appearance of *MIND AND MATTER* contents very well, but I admire its motto still better. Attention, strict attention, to the physical life of humanity is much needed. I wish you every success in your undertaking."

MRS. M. T. ROBERTS, of Vineland, N. J., says: "Your work will prove a success, success, at first, but, so I hope, will go on to a greater success for the first six months, or a year, but struggle through, and the second year will bring the harvest."

It is destined to have a broad and wide circulation. The scientific mind will find therein food for their souls."

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